

# LANTERN AUTUMN 1974

BORDERLINE SCIENCE INVESTIGATION GROUP

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## INTRODUCTION

It is good to be able to open this introduction on a happier note than last time. It seems almost certain now that LANTERN will continue in its present form at least for the foreseeable future, despite the prophecies of doom in the last issue!

It has been agreed that the magazine will continue, completely independently of BSIG's funds, a small group of members have agreed to off-set any losses from a pool of money contributed from their own pockets, leaving our funds free for the purpose for which they were originally intended; research.

The Editors and all concerned with LANTERN would like to take this opportunity to thank all those who were kind enough to write and express their support for the continuation of the magazine, and especially to those who were generous enough to send monetary gifts. It was after this show of support that we decided that LANTERN could not go under, no matter what. Once again, thanks for all your support and encouragement.

Unfortunately, as always, there is one more cloud on the horizon. Owing to the increase of printing costs, which have risen by 25% in the last 12 months, we can no longer re-coup all our expenses even if we sell every one of the magazines printed. Therefore we are forced, very reluctantly, to increase the price of LANTERN to 12p as from the next issue, No. 8. It is hoped that in doing so we will not lose too many of our readers and feel that even for 12p, LANTERN still represents good value for money. We just hope that all our readers will agree!

In this issue we offer articles on a wide and diverse range of subjects. Following on, to some extent, from the article in the last issue about Ley Lines, there is a fascinating account of mysterious stones in Norfolk and Suffolk, many of which are possibly 'mark-stones' which at one time marked out these Leys. From the tangible stones we go right across the spectrum of the un-explained, to the far more intangible 'Faery-Folk' that abound in Folklore, together with an account of the enigmatic 'Green Children of Woolpit.' On the ghost side of things there is an article concerning an interesting case of a 'personal' haunting from Carlton Colville and we reveal a book about that flamboyant psychical researcher, the late Harry Price of Borley Rectory fame. As well as all this most of our regular features will be found.

As always, we welcome articles, criticism, comments, and of course your own personal experiences. The address to send them all to is; The Editors(LANTERN), 3 Dunwich Way, Oulton Broad, Lowestoft.

EDITORS: D.Fletcher and I.Bunn. GRAPHICS: L. Bunn.

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In this article I would like to introduce the readers of Lantern to the Faerie Folk in general and to some of their activities locally in particular. Tales and folk-lore associated with the hidden people are not profuse in Suffolk; it is difficult to determine how much remains in relation to that which is gone, so how much of the following applies locally is hard to say. One



thing is certain, that faerie lore throughout Britain has many themes that are common in general to most localities. First then a general word.

The world in which they dwelt had little in common with the everyday world. Accounts vary enormously. In many tales it is a land of utter green with no sun, moon or stars and apparently no ageing process. Time passes without obedience to mortal laws. Ossian, returning from Tir Na Nog, expecting to find his Fenian companions awaiting him on the Erin shore, is dismayed to learn that centuries have passed and his friends are all dead.

The inhabitants of this twi-light world are said to eat lavishly from cauldrons that are never empty and drink wine from bottomless jugs. However, in contradiction to this tradition, other tales have said that the faerie folk only eat greenstuffs, in particular beans, and drink only the dew.

Their mode of dress gives an interesting insight into their character, for all reports of them from down the ages have had the good people dressed in the contemporary style of the mortal world. Another interesting thing is their size. As a generalisation they are not the sweet-faced, delightful little creatures, of popular childrens fantasy. In many of the older tales they are considered to be of at least mortal size, although their size does vary according to which particular type of faery is in question. The Brownie for example is reckoned to be about three feet tall, while the High Elves of Tudor times may have been taller than the average man, whereas the Portunes of Cornwall are no more than half an inch high!

Though they are referred to as 'The Good People' in tradition, the kindest were best avoided and for the most part were ugly and, without their magic, physically weak. This helps to explain why they would steal human children and leave their own behind; it was a means by which they could interbreed and produce a stronger race of their own.

They have a fierce regard for privacy and if encountered it is best not to recount ones experiences of them lest one should incur their wrath. Folk who spied on them were struck blind for their trouble, and to wear their colour, green, was just asking for trouble. There are many varieties of faeries, changing and adapting slightly to suit the region. Most common of all are the Brownies, small and hairy, like tough little men, and responsible for disturbing many a milk-maids dreams, making the butter turn bad, causing the beer to turn to vinegar, milking the cows secretly at night and frightening the horses.

Some perform special functions; there are those who guard treasure troves and act as guides through marshy places for example. Their magic is of a fairly simple kind, some have the ability to become invisible and a few know the secret of flight. None have wings. Some set themselves up as guardians of mortal folk and if shown respect or are aided in some way, prove useful aids to have about, cleaning the floors, mending shoes and performing other helpful domestic duties. However, if sleighted or wronged in any way, their wrath can cause anything from financial ruin to disease and death.

There were many ideas as to give an origin to faeries; they were ghosts of the unbaptised dead, pagan deities diminished in size, a race of pygmy-like people who went into hiding after the arrival of the Celts, or they were half-fallen angels, too bad for heaven but not bad enough for hell. Belief in them has been widespread down the ages and many localities are rich with tales of their doings, Sadly, in this respect, our region is lacking.

The tale of the Green Children of Woolpit has been mentioned in Lantern before, here I propose to go into it in a little more depth. The story goes back to Saxon times when this part of Suffolk was largely forested and villages stockaded. In this certain locality wolves freely roamed the forests and the men of the village would hunt and kill them and throw the bodies into a pit just outside the village. As a sideline, this is how the village got its name, from 'Wolf-pit' to Woolpit. Sometime in the 12th century, two children, a boy and a girl, green-skinned and dressed all in green, were found as harvest time approached, around the wolf-pit. They spoke a strange language which nobody understood, and although presumably puzzled the villagers

treated the kindly and offered them food and drink. But the children would eat nothing but green vegetables and particularly beans. The villagers surmised that they had come from faery-land and decided to baptise them. After this the boy pined away and died, but the girl grew stronger and even learned the common tongue. She revealed how it had happened that they had come to the mortal world. She told of a twi-light land bordered by a deep river, and how they had been looking after their father's sheep when the distant ringing of bells had bewitched them and they had gone in search of the sound. They followed the calling of the bells to a cave and, entering in, suddenly emerged into the everyday world. Being dazzled by the sunlight they were unable to find their way back to their own land. Sensibly, the girl added that the inhabitants of their world were all Christians. As time went by the girl lost her green colouring and married a man from Kings Lynn, living happily to the end of her now, mortal, days.

As late as the 19th century the faeries were seen dancing in the meadows beneath the moon just outside Stowmarket. Eyewitness reports of the time stated that the good people were about three feet tall and glittered like the dew and the frost.

Flint arrowheads, not infrequently found in Suffolk fields, are known as 'Elf-Shot', and it was believed that the faeries shot these into cattle to bring plagues of sickness and fever. Fossilised sea urchins were called 'Fairy Loaves' and were powerful good luck charms, for the owners of them would never be in want for bread.

Times change and the land changes, old traditions once known and shared by all are slipping away beneath the housing estates, and the onrush of technology into the secret places of old. In another generation all will be lost, gone or forgotten.

Please, anyone who can help in any way with my researches into the Fairy-Lore of East Anglia, contact me, Richard Haxell, 3 Private Road, Oulton Broad, Lowestoft. In love of the Greenway..

BACK  
NUMBERS

A QUANTITY OF THE FOLLOWING BACK NUMBERS OF LANTERN ARE STILL AVAILABLE: No.3 AUTUMN 1973, No.4 WINTER 1973/74, SPRING 1974, No.6 SUMMER 1974. + + + + +

IF YOU WOULD LIKE A COPY OR COPIES OF ANY OF THESE, THEY ARE AVAILABLE FROM: LANTERN, (BACK-NUMBERS), 3 DUNWICH WAY, OULTON BROAD, LOWESTOFT. PRICE 12p INCLUDING POST.

Mr.Smith\* is now a man of about 80 years of age, and has lived all his life in and around Carlton Colville, except for a period of about 4 years spent mostly in France during World War One. He is an intelligent, friendly man with a modern approach to life based on sound traditional and rural principles. He looks after his semi-invalid wife, likes gardening and keeps rabbits. An agile and active man for his age, he still rides a bicycle.

## the CARLTON COLVILLE ghost



When he and his older brother were children, they lived with their parents in a small cottage at Carlton Colville, on the Beccles Road. In fact the cottage is still standing and is occupied.

Their parents were away most of the day, presumably working on the land, times were hard then, just at the turn of the century. The boys were cared for by a local woman, Mrs. Handley, who looked after them as if they were her own children. She gave them the love and attention that their real mother was unable to, she was, presumably, able to be with them most of the day. Indeed, even as far as tucking them up in bed at night and watching over them until they were asleep.

The boys apparently slept in a double bed and one of Mr.Smith's most vivid memories was that of Mrs.Handley, arms folded, standing at the foot of the bed watching them until she was satisfied that they were settled down for the night. Another memory was of her extremely tidy nature and the way in which she would religiously pack away such toys as they had into a cupboard on the wall opposite the foot of their bed, banging the doors to close them after each article had been put away. There is no more a detailed description of this benevolent character other than that she was tidy, very kind and a totally motherly person. When the boys were about 12 or 14 years old, Mrs. Handley died. Precisely how is not known.

Soon after her death and right up until the brothers went their separate ways,

they both saw, very vividly, the ghostly presence of Mrs. Handley. Mr. Smith recalls that even when his brother was 20 years old, he being slightly younger, they would still see her at the foot of the bed, still standing and watching exactly as she did when alive. He said that they were not exactly frightened by the presence of the ghost but more by their lack of understanding of how her vision managed to appear when they both knew that she was dead.

Her apparition was not the only manifestation they experienced. Sometimes, although there was nothing to be seen, the cupboard doors would open and close several times with the same bang that they had heard many times when Mrs. Handley was alive and tidying up. On other occasions, objects in the cupboard and elsewhere in the room would be moved about, lifted up and put down again.

Although Mr. Smith would not admit actual fear of the apparition, he did confess that many times he and his brother would hold hands while the ghostly presence of Mrs. Handley was in the room.

Once the family moved away from the cottage, there is no evidence that the ghost of Mrs. Handley was ever seen again. Presumably she felt that since the boys had gone, her earthly responsibilities were at an end and her spirit could finally rest.

This story is an excellent example of the power of strong emotional ties tethering the spirit of the dead to this earth, until the cause is gone or the task complete. The need, the characters and the environment would all seem essential in a case like this. Whereas with other forms of emotional ties; premature death or murder, as with the ghost of the nun at Borley Rectory, would seem to retain the spirit of the person in place over much longer periods until such time as all of the threads linking the ghost to the place are broken, not just the characters but the need and the environment as well. Perhaps in order to see a ghost of this sort the link to a perceptive person must exist.

The present occupants of That cottage on the Beccles Road may even now have an uninvited and unseen guest, the ghost of Mrs. Handley, still looking after her boys, but, because they have no link at all with her, they are unable to see or feel her presence!

\*NOTE: At the witnesses request we have not disclosed his real name in this article. BSIG is grateful to Mr. L. Burrell who made this information available and who also drew up the original draft of the article.

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**WANTED:**

**YOUR OWN PERSONAL STRANGE EXPERIENCES....**

**HAVE YOU EVER HAD A STRANGE EXPERIENCE FOR WHICH YOU HAVE NO EXPLANATION? IF SO, WE THE BORDERLINE SCIENCE INVESTIGATION GROUP, WOULD LIKE TO HEAR ABOUT IT. PLEASE WRITE TO:-**



**THE EDITORS (LANTERN).  
c/o 3 DUNWICH WAY, LOWESTOFT.**



# U.F.O. REPORT

LOCAL  
U.F.O. REPORTS  
IN  
BRIEF

Once more it would appear that UFO reports are very conspicuous by their absence. The UFO Research Section has only received two reports in the last three months, both of which came from the same family.

MAY 1974. TIME: 7.30pm. LOCATION: SEEN OVER WASTE GROUND BEHIND THE EASTERN COACHWORKS FACTORY, LOWESTOFT. WITNESSES: MARK AND STUART HAWES.

A CIGAR-SHAPED OBJECT, ORANGE IN COLOUR WITH SILVERY ENDS. MOVING SLOWLY ACROSS THE SKY FROM SW TO NW AT AN ANGLE OF 45 DEGREES. OBJECT WENT BEHIND LARGE WAREHOUSE AND RE-APPEARED OTHER SIDE. IT DISAPPEARED A FEW SECONDS LATER IN A CLEAR SKY.

NOTE: These two witnesses were among those that saw the cigar-like object over the Alderby area last January as reported in Lantern 5. They said that this object was very similar to the one seen then.

PERIOD JUNE/JULY 1974. TIME: BETWEEN 11.30pm and 12 MID-NIGHT. LOCATION: SEEN FROM REAR GARDEN OF 49 ESSEX ROAD, LOWESTOFT. WITNESSES: MR. & MRS. HAWES.

SMALL STAR-LIKE OBJECT MOVING ACROSS NIGHT SKY, FLUCTUATING IN BRIGHTNESS. SEEN ON 5 SEPERATE OCCASSIONS, ON EACH OCCASSION MOVING IN A DIFFERENT DIRECTION. OBJECT DISAPPEARED BY SLOWLY 'FADING OUT.' DURATION OF SIGHTING ON EACH ACCOUNT APPROX 30 SECONDS.

NOTE: It seems pretty certain that all 5 of these objects were Artificial Earth Satellites, as they exhibited all the characteristics of the same. Unfortunately the UFO Research Section has been unable to establish for certain because the exact dates of the various sightings are not known, making it impossible to consult satellite tables.

# HARRY PRICE reconsidered...

Its good news for students of psychic research; that Paul Tabori's book, 'Harry Price: The Biography of a Ghost Hunter.' Has been published as a paperback (Sphere Books 60p). Harry (he was so baptised) Price was born in Shrewsbury, the son of a well-to-do paper manufacturer, which accounts to some extent for the fact that he was able to spend quite large sums of money on his investigations. He was a man of quite exceptional versatility; a numismatist who wrote about coins with acceptance while still in his twenties, a skilled photographer and an expert conjuror who became a member of the Magic Circle at an early age. As time went on, however, he became more and more attracted to the investigation of the occult in its various forms.

A good deal of his efforts were directed to research into medium-ship, usually with disastrous results for the medium, but three he did believe in, Stella C., whom he met by accident on a rail journey, Mrs. Eileen Garrett, and the young Austrian Rudi Schneider, about whom, however, he came to have his doubts, which appear to be fully borne out in the text. His most celebrated exploit in this line was his exposure of Mrs Duncan, who specialised in the production of "teleplasm," which was in fact regurgitated cheesecloth and chewed paper.

A fantastic episode was when he presided at the opening of a box said to have been left by the sectarian leader, Joanna Southcott, who died in 1814. It is rather disillusioning that a number of well-known mediums attempted to find out what was in the box by various occult methods. Some of them got pretty close, but no two agreed and none was completely right. To be fair, Joanna's modern disciples claimed that what was opened was not the genuine box, which was then (1927) said to be at Bedford.

A curious story, which has never been satisfactorily explained, is that of Gef, a talking mongoose, which had attached itself to a family named Irving, living in the Isle of Man. Price investigated this in company with Mr. R.S. Lambert, the editor of "The Listener." They published a book about their adventures, which led to Mr. Lambert bringing a suit for libel against Sir Cecil Levita, who was chairman on the old L.C.C. in 1928/29. Mr. Tabori suggests that the case was one rather for a psychologist than for a psychical researcher, but in 1947 it was stated that a farmer had actually shot a mongoose on the Isle of Man.

There is of course a long chapter on the haunting of Borley Rectory. The facts of this case were given fully by Price in his two books, 'The Most Haunted House in England' and 'The End of Borley Rectory' and later in the book 'The Ghosts of Borley,' by Peter Underwood and Paul Tabori, which I reviewed at length in our Spring 1974 issue, so there is no need to go into them again.

In his foreword, however, Mr. Dennis Wheatley says that in the early 1950's he was interviewed by the late Kenneth Allsop, who subsequently became a well-known broadcaster. Mr. Allsop told him that he was once sent, with a staff photographer, to investigate Borley for a newspaper. They saw and heard nothing, but a photograph was taken and when this was developed on their return to London an 'extra' was found on it, the clear outline of a nun. This is both interesting and important, as such an apparition figures a great deal in the various stories about Borley. For some reason their editor suppressed both the picture and the story. One can only say, what a pity!!

W.J.C.



## LOCAL CURIOSITIES

It would appear that UFO's over East Anglia are not a recent phenomena by any means. The following is taken from a pamphlet published in 1646, entitled: SIGNES FROM HEAVEN, OR SEVERALL APPARITIONS SEENE AND HEARDE IN THE AYRE IN THE COUNTIES OF CAMBRIDGE AND NORFOLKE, ON THE 21st DAY OF MAY LAST PAST, IN THE AFTERNOONE.

"Also at Brandon, in the County of Norfolke, the inhabitants were forced to come out of their houses to behold so strange a spectacle of a spire steeple ascending up from the earth, and a pike or lance descending downwards from heaven..... In Brandon, in the county aforesaid, was seen at the same time a navie or fleet of ships in the ayre, swiftly passing under sayle, with flags and steamers hanged out, as if they were ready to give an encounter.... In Marshland, in the county of Norfolke aforesaid, within three miles of Kings Linne, a captain and a lieutenant, with divers other persons of credit, did heare, in the time of thunder, a sound as of a whole regiment of drums beating a call, with perfect notes and stops, much admired by all that heard it....."



# MYSTERIOUS

# TONES

Unlike many other areas of the country, Norfolk and Suffolk have no native rock of their own. But they have, so it seems, been quite well endowed with a number of 'Erratics'; boulders brought down by the glacial drift of the Last ice age. Our pagan ancestors were enthralled by these strange stones and frequently moved them to other spots and venerated them. A great many of our old churches were built on or very near these stones, in an attempt to woo the heathern population into accepting the newly-arrived Christian religion. After the reformation this was no longer done and now our churches are built almost anywhere.

Other types of these mysterious stones often served as 'way-marks'; that is to say, standing stones sometimes several feet high which marked a point on an ancient track. They have also been connected with the LEY alignments I spoke of in the last issue of Lantern. Many of the stones have of course long since disappeared. The plough has broken them up and new roads have trampled upon them. But there are still quite a number to be found, often at crossroads or buried in a hedgerow beside an old pathway. It is the purpose of this article to relate those stones of which I have knowledge. Some I have seen and photographed myself, others I have yet to visit and, for all I know, they may have been moved by now. I hope that this will stimulate my readers into going out into the countryside and seeing the stones for themselves.

A number of these antique boulders have legends or folk-tales attached to their history and a good one to start with would be the WITCHES STONE in Westleton churchyard. This rock, which is near the priest's door, was for many generations the focal point of a strange game played by the boys and girls of this Suffolk village.

A handkerchief or straw was first placed in a grating in the nearby wall and the children would run round the church itself either three or seven times, using the stone as a starting base. During the run, it was critical never to look at the grating until the very end. Then, when everyone was exhausted, the handkerchief or straw would be found to have disappeared. Alternatively, the sound might be heard of the Devil clanking his chains below the grating!

The famous STOCKTON STONE, just north of Beccles, is the only one I know of with a curse upon it. It is said that anyone who moves it will die. In fact, it was moved when the road was straightened and, so I hear, a council workman perished. The name of the nearby Geldeston



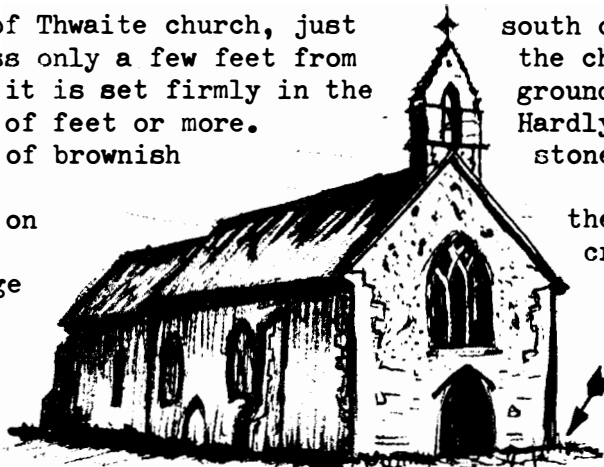
THE STOCKTON STONE & NORFOLK.

is supposed to be derived from this monolith, but I have heard of another stone actually in the village which may have been the origin of the name. Of course, if any reader knows anything about this or any other ancient stones, I would be only too pleased for them to contact me by way of this magazine.

Beccles itself has a glacial boulder deeply embedded in the churchyard wall and another one preserved there came originally from the church of Holme-next-the-Sea in Norfolk.

In the graveyard of Thwaite church, just peering out of the grass only a few feet from of it is left showing, it is set firmly in the downwards for a couple of feet or more. Thwaite church has a mass of brownish one of its buttresses.

Hemsby churchyard on one of those ancient times be seen in village of this, which is in er than the cross it- the boundary of sanc- Although crosses are article, they are case) found to be ed on top of un- could be thh case

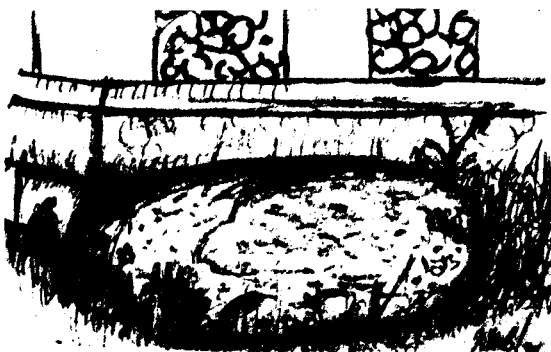


THWAITE CHURCH - SUFFOLK.  
(The position of the stone is arrowed.)

south of Diss, there is a stone the church wall. Though little ground and probably extends Hardly two miles away, Wetheringstone fixed into the base of

the Norfolk coast possesses crosses that can still some- market-places. The base all probability much old- self, at one time marked tuary from the church. not the subject of this sometimes (as in the last more modern objects plac- worked mark-stones. Such with CLEMENT'S CROSS at

the southern end of Gorleston. This was also called was removed in 1798. Also Lane, not far from the church itself, there stood boulders, this one being could in fact boast of Norfolk and Suffolk to At least if there were been discovered. This up of ten huge rocks in to have been a gathering watch the mid-summer sun sea. Unfortunately, the stones were used in making an early pier in the town. Now the three fields on which the stones once stood have been built upon, but their presence is echoed in Middlestone Close, the name of a modern street on the site.



THE STONE IN WETHERINGSETT CHURCH

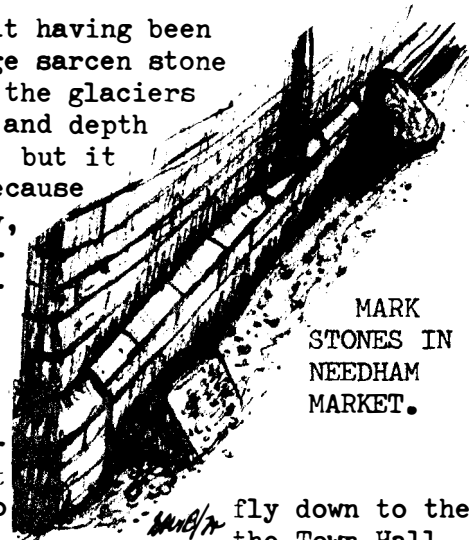
YARD.

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After that mighty temple, the boulder at Merton in Norfolk may seem insignificant, but it could be far more important, since it is said that its removal would cause all the waters to rise and cover the whole earth! North of Wymondham there is, on the border between the parishes of Barnham Broom and Kimberley, a thing called THE SKIPPING-BLOCK, while Bramford church has a huge mass of stone jutting into the building from a corner of the tower.

Worham possesses a SACRED STONE within its church, it having been moved from the churchyard and Pakefield church has a large sarsen stone under the heating chamber. This was also brought down by the glaciers and probably worshipped by our pagan forebears. The size and depth of it are unknown, since part of the tower rests upon it, but it is extremely hard and was probably a sacrificial block because human bones were discovered at its base. Only a mile away, a way-mark once stood at the ford at the bottom of Bloodmoor Lane, marking a track which led to the ancient settlement on Bloodmoor Hill. The stone was buried in 1925, during road-widening work.

Moving into Lowestoft itself we find, just inside the gates of Belle Vue Park, a heap of stones known locally as THE WITCH'S STONES. These were once part of a beacon on the cliff top, a predecessor to the present light-house. These stones, unless clothed in fire, are said to sea to bathe on the first stroke of midnight tolled by clock and be back by the twelfth stroke. A similar kind of tale is told of a DOLE STONE in Flegg Hundred that goes down to the nearest water to drink.



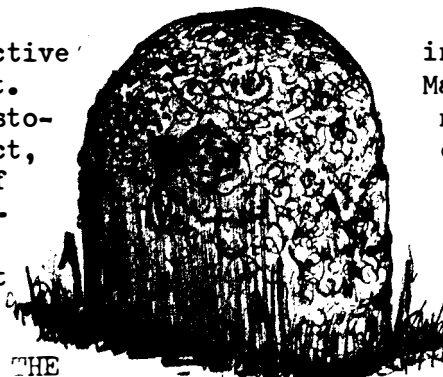
MARK STONES IN NEEDHAM MARKET.

Between Corton and Hopton there was once a tiny hamlet called Newton. This was eroded away by the sea about five centuries ago and records of it are very sparse, but it is quoted in a book by J.H. Druery that ".....in Prambulacon-Way dividing Corton and Gorleston stands a white stone, anciently called JOHN-A-LANE'S CROSSE....and at the west end of the said Prambulacon-way stands another stone where Corton, Hopton, and Gorleston meet...." This is very interesting because the so-called 'Great Ley' alignment drawn through many ancient sites from Michael's Mount in Cornwall to Bury-St-Edmunds crosses the coastline at roughly this point.

Two possible mark-stones were found in Framlingham, one near the market-place and the other by a road leading west out of the town. This last one was later found to be on a Ley line drawn between a moat at Kettleburgh, Framlingham church and Castle and a moat at Cransford. Off the main Street in Needham Market close to a road called The Causeway, are two more stones only a few feet high and obviously old.

In Bildeston, two stones were also found that could have been way-marks just off the main street.

Druids were apparently active in Bungay as well as in Gorleston, for in the grounds of St. Mary's church in that town, there sits a weathered, grey stone, rounded, battered and clothed in lichen. This old object, monolith, goes by the name of THE DRUID'S STONE. It is probably far older than any connection with that Celtic priestly the term 'Druidical' seems to have been applied to almost every site of antiquity.



THE DRUID'S STONE - IN BUNGAY CHURCHYARD.

I am currently investigating three stones which I discovered around the Barnby area. One was at the road-side opposite Barnby church, another near a cross-roads half a mile away and one which stands over 3 feet high near the parish boundary just passed Barnby White house,

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on the main Lowestoft/Beccles road. Another smaller stone sits at the corner by the Crown Hotel, Lowestoft and I have heard of two more on the road leading to the parish church.

Some years ago when workmen were working on the lower piers of St. Olave's Bridge they discovered several pieces of free worked stone showing the signs of the Zodiac. These are a different type of old stone, but they have perhaps some significance, so I thought to include them here.

The two Harlestones, one in Norfolk and the other in Suffolk, each have their ancient boulder, perhaps these form the origin of the names of the villages? Embedded in the ground at Beechamwell in Norfolk is an object called THE COWELL STONE. Here Fincham Drove meets Peddars Road and Salters Road, all very ancient tracks. Besides this the stones also form the meeting place of the boundaries of Narborough, Marham, Swaffham and Beechamwell itself. It is described as 'a glacial boulder with 10 inches showing above ground, an east/west axis of 3'4" and a north/south axis of 2'11".

Lantern No.4 told of a boulder which stood near the gateway of Sheringham Priory in Norfolk. A farmer named Reynolds was frightened many times by an apparition which leapt out from behind it, and he swore that when he died he would have the stone laid on top of his grave, in the hopes of 'laying' the ghost. This was done and the stone now sits on top of his resting-place in nearby Beeston Churchyard. This tale is similar to, but not quite the same as, the old idea that many ghosts were in fact wandering spirits of people who, during their lives, had moved one of these ancient way-marks. It was said that the spirit could not find rest unless the stone was placed on top of their grave.

I have looked for the CHEDISTON STONE myself, but failed to find it. It was supposed to have been six to eight feet high, although now broken into two pieces. It was still visible in 1926.

The LONGFIELD STONE in Norfolk was the scene, in 1561 and 1568, of the 'Court for Gallow.' all over the country, these venerable old rocks have been used as Folk Moots.

The OX-FOOT STONE at South Lopham has, or had, upon it the impression of the hoof of a fairy cow that came regularly to be milked during a long period of famine and drought. Apart from the tall mark-stone that stands near Grundisburgh in Suffolk, on the way to Woodbridge, only three more stones remain to be described.

The first is in fact two stones which lay outside a barn at Sheringham. The tales go that, when the cock is heard to crow at day-break, these stones pluck themselves up out of the ground and dash across the road!

The second is the BLAXHALL STONE. It is said that this was once no bigger than two fists, but now it is a mass of sandstone weighing about five tons!

And the last is the neatly-named GROANING STONE which stands in a lane near Debenham, Suffolk. Like those readers who have managed to wade through this article, when the church clock strikes mid-night it turns over and groans!

Well that has dealt with the 43 instances of mysterious stones that I know of in Norfolk and Suffolk. Again, if anyone knows anything about these or any other East Anglian stones,

THE 'GROWING' STONE - BLAXHALL.

please don't hesitate to write. Finally, I am indebted to Mr. W.J. Chambers, a B.S.I.G. member, for telling me of a book, 'The Ancient Mark-stones of East Anglia by W.A. Dutt; Flood & Sons, Lowestoft 1926, in which I found details of fifteen of the stones described in this article.....Good hunting!



MARK-STONES....

- A. Bildeston.
- B. Near Barnby.



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MR. I. BUNN  
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LOWESTOFT  
for further details



# NEWS ROUND-UP . . . . .

## RECENT INVESTIGATIONS:

The Psychical Research Section of BSIG has recently undertaken two investigations into reputed 'haunted' houses. Both of these investigations involved all night vigils.

### OLD COTTAGE AT KESSINGLAND.

The first all night vigil was at an old cottage in Kessingland, the location of which is not being disclosed at the owners request. Here, over the years a wide variety of phenomena has been reported. Amongst which was a door in the kitchen which was reputed to open of its own accord and a trapdoor from the first floor into the loft which has been seen to slowly rise open, and then to drop shut with a crash.

### PRESENCE.

Various other incidents here involved a 'presence' in the kitchen which was accompanied by a dramatic drop in temperature, the apparition of a man wearing a long coat, seen once on the first floor, another 'presence' which seems to prevent people entering or approaching the house and another which reputedly dropped pieces of brick onto people standing in a certain spot outside. Quite an impressive array for such a small cottage.

### FAULTY CATCH.

The all night vigil was held on the night of 2/3 August last and involved a team of seven investigators together with their equipment.

Unfortunately, as is to often the case, none of the alleged phenomena occurred in the 12 hours during the BSIG team was there. However, they were able to establish that the mysterious opening door in the kitchen, was in fact caused by a faulty latch and a door-post which was split, creating a spring effect on the door. A very slight vibration was all that was required to dis-

lodge the catch and the spring effect would cause the door to swing open. In fact this was done, under controlled conditions, by the BSIG team.

NEWS....NEWS....NEWS....

### GHOSTLY WOMAN AND MYSTERIOUS FOOTSTEPS.

The second all night vigil was in a large house near Southwold. Once again its exact location is withheld at the owners request. The investigation took place on the night of 7/8 September last. This building has a long history of being haunted, the apparition of a woman is reputed to wander the grounds and unexplained footsteps have been heard many times in one particular section of the building.

### HIGH WIND.

The investigation of the place was made somewhat difficult by a very strong and persistent wind, which seemed able to rattle every door and window in the house every few minutes. Despite this none of the alleged phenomena occurred during the watch, although there was one incident for which no explanation could be found.

### BROKEN THREAD.

Prior to the start of the watch, every door on the premises was secured tightly and then 'sealed' with thread. At one point during the watch, in the early hours of the morning, two of the investigators discovered that the piece of thread used to seal the door to the cellar had been broken. The door itself had been secured with a large metal bolt and it was impossible to move the door even a quarter of an inch. This door was in the vicinity of the watchers and was within their view all the time. It is interesting to note that a very similar incident to this occurred when ano-

ther team of investigators spent the night there a few years ago.

NEWS...NEWS...NEWS...NEWS..

### OXFAM SHOP AGAIN.

Another ghost-watch is shortly planned for the Oxfam shop in Norwich. The Psychical Research Section has already held three separate investigations there, the last one after the building had been exorcised and were of the opinion that psychic activity there had ceased. It would seem that this is not so, for over the last few months accounts of renewed activity there have been coming in. Details of this investigation will appear in the winter edition of Lantern.

NEWS...NEWS...NEWS...NEWS..

### IMPROVED EQUIPMENT USED.

These recent investigations have given the Psychical Research Section an opportunity to try out its improved equipment monitor, which seems to work much better and is much more reliable than the old one. Plans are now in hand to improve the Light Sensitive Switches. At the moment they work on a simple principle so that light falling on the sensor triggers off an alarm, either visual or audible on the monitor. The big drawback with this is that the light has to be quite bright in order to set the alarm off. The improved version will incorporate a meter which is much more sensitive and will be able to indicate very small increases in light level. It will also enable the investigators to actually measure the amount of light that is falling on the sensor. It is hoped to improve the Magnetic Anomaly Detectors in very much the same way.

NEWS...NEWS...NEWS...NEWS...



# ...COMMENT...

Reading Mr. Chambers's article 'The Bells of Dunwich' in Lantern 6, reminded me of my encounter with 'phantom' bells. I live at Oulton Broad, about  $1\frac{1}{2}$  miles from the sea and about three years ago, soon after I moved there, I lay awake in the early hours of the morning when, to my astonishment, I heard the slow, regular tolling of a bell. I lay listening to its slow beat and wondered who on earth it could be ringing a bell at such an early hour. Still pondering I fell asleep and the next morning the incident had slipped my mind.

A week or so later I again heard the tolling bell as I lay in bed and was so mystified that I got up and went outside to try to pin-point the the direction from which the sound was coming. This proved to be impossible, as it seemed to be coming from nowhere and yet from everywhere at the same time. I conjured up pictures of a black hooded figure, in a ghostly church somewhere, doomed forever to toll this mournful note! More mystified that ever, I went back to bed and still pondering fell asleep. In the cold light of day the next morning, I began to wonder if perhaps I hadn't imagined it and soon forgot all about it.

Weeks went by and then, once again in the early hours of the morning, I was once again awakened by the deep note of the tolling bell, swelling and dying on the wind. This was too much, I woke up my wife and she confirmed that I was not imagining things. We lay there in the dark listening to the eerie beat of the bell trying to decide what it might be, but unable to reach any satisfactory conclusion. After that the mysterious bell became a fact of life and every so often I would hear it again.

Some 18 months later, I changed my job and took another in Lowestoft which entailed working all night on occasions. On one such all-night stint, I sat quietly reading when, to my utter surprise, I heard my phantom bell booming out louder than ever. I leapt to my feet and exclaimed "The phantom bell again!" The person with whom I was working gave me a strange look and said "Phantom bell nothing, that's the bell on the bouy marking the Newcome Sands just off the coast, you can hear it for miles when the wind is right." (my companion was an ardent sailor and familiar with all the local sounds of the sea.) Feeling somewhat foolish, I returned to my book, but couldn't help feeling a little disappointed now that my phantom bell had been exposed. However, it did teach me one lesson; to be very careful interpreting noises at night, when all is still and quiet, sound will travel many miles and could come from the most unexpected source.

A further point of interest, linked more directly with the bells of Dunwich, came to my notice just after typing up Mr. Chambers's article. In a small but interesting, booklet 'A Guide to Dunwich' by Jean Carter, I came across the following;

"Divers from the North East Essex Sub-aqua Club have worked for several years at Dunwich and among various ruins, the churches of All Saints and St. Peters and one of the cities gateways have been found.....On the site of All Saints a grid has been laid to enable accurate measurements and excavations to be carried out. The church fell down the cliff and is, of course, in ruins. However, part of the tower is intact and lays across the main part of the ruins. ....very often the ruins are exposed one day and then covered a few days later, as the sea bed is always moving.....The church of St. Peter took  $1\frac{1}{2}$  years to find and is almost a  $\frac{1}{4}$  of a mile out to sea in 35 feet of water..."

I.A.W.Bunn.



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Lantern N°8  
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